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## THE REASONABLE LIMITS OF STATE ACTIVITY<sup>1</sup>

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The history of the human race, from the first to its latest page, is a record of bitter conflict between those invested with authority on the one side and those subject to it on the other. For two mighty forces have ever been at work in human society—the greed for power and the love of liberty; one manifesting itself in tyranny and usurpation, the other, unchecked, leading to chaos and anarchy. Over against the constant and universal tendency of the sovereign power in the state to enlarge its dominion and to invade the rights of its subjects stands another tendency just as universal, the tendency of the people to defend their liberties and to restrain the encroachments of their oppressors. Thus has an age-long strife ensued—the strife between democracy and despotism, between the freedom of the individual and the supremacy of the state.

In this struggle the measure of human liberty has always been determined by the degree of sacredness attached to human existence. Wherever religion has been held in honor and the laws of God permitted to prevail, there the rights of men have been respected and the functions of the state restricted within their proper bounds.

Always is the recognition of God the strongest and surest safeguard of popular liberties. For religion emphasizes the divine origin of man and his immortal destiny; it insists upon those sacred and inalienable rights which man has received from his Creator and upon which no state can with

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justice infringe. It teaches the fundamental truth that all men before God are equal, that all are children of a common Father, and that all are, therefore, brothers. This teaching is at the very root of civil and political liberty. It guarantees to the citizen the fullest measure of legitimate freedom, and when it becomes a working principle in the lives of the ruler and the ruled, tyranny and anarchy find no reason for existence. So long as there is a God of nations, no government is absolute or supreme. So long as man is spiritual in his nature and undying in his destiny, he must be more than a mere puppet of the state.

To this, the Christian view of man's relation to the secular power, is opposed the view of the Secularist and the Socialist. Life, according to their philosophy, is commensurate only with earthly existence. Death is the end of all, and man is limited to earth for his origin, his happiness and his destiny. From this perverted conception of human nature has originated every false view of marriage, every false conception of parental duties, every false theory of education, every false economic, educational, or domestic creed which is set forth today as a guiding principle of human conduct. And each of these pernicious doctrines, sprung from a materialistic philosophy of life, contributes notably to the sovereignty of the state or reflects its ever growing tendency to widen the sphere of its activity. For those who would rob man of his dignity would strip him also of his freedom.

In the great nations of antiquity men were slaves, or at best but cogs in a gigantic state machine, because the sacred significance and worth of life were ignored. And if the modern world has witnessed the destruction of time-honored dynasties and aristocracies, it is because atheism and infidelity had clothed them with an omnipotence which crushed the individuality of their subjects until they arose in their might to claim that liberty which should be theirs as human beings, and which, because God-given, is inviolable. Wherever society fails to recognize its duties to God, it fails also to respect the rights of men. It begins with the denial of the supernatural only to end with the rejection of the natural. He who denies this proposition has read the history of humanity in vain.

Even here in America, unfortunately, we are not immune from those influences which in European countries have sacrificed the individual for the state. Centralizing tendencies, characteristic of empires and of despotic sovereignties, have been steadily weakening the props of our democratic government. Old-world fashions and policies, among them irreligion, have gradually taken root here, and to this can be traced the origin and growth of the tyrannical elements in the law-making bodies of the land, so that in our own political history we find confirmed the truth that human liberty and human worth stand or fall together.

By the noble patriots who framed our Constitution and laid so firmly the foundations of our Republic, man's exalted dignity was recognized and the personal freedom of the individual deemed a glorious boon to be extended and protected. Religious-minded, God-fearing men were they, with a vision not confined to the things of earth; and thus, in making laws for the land, they provided for their countrymen the fullest freedom in the working out of their eternal destiny. Rejecting the absolutism of the Bourbons, the Hohenzollerns and the Guelphs, they established in the New World a democracy, a government of the people, by the people, and for the people; and in immortal words they declared that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.

As fundamental principles of the national legislative program these fathers of our country declared that the state exists for the individual; that the government is the servant of the people, based on their consent and answerable to them for its conduct; that its authority over the individual must be measured only by the demands of the public welfare, leaving to every citizen the widest possible sphere for the free exercise of his personal initiative. Thus to every American citizen has come the blessed inheritance of civil, political, and religious liberty safeguarded by the American Constitution—giving to every man "the right to his children and his home; the right to go and come; the right to worship God according to the dictates of his conscience; the right to be exempt from inter-

ference by others in the enjoyment of these rights; the right to be exempt from the tyranny of one man or of a few; the right so to live that no man or set of men shall work his or their will upon him against his consent."

Such was the spirit in which the great democracy of America was born; the spirit that honors manhood, the spirit that favors freedom and frowns on despotism, and any spirit other than this is not the spirit that stands behind the traditions and laws of this land.

Upon this point too much emphasis cannot be placed, for our democratic institutions are endangered by the present tendency of the state to increase its powers and to absorb the individual in its paternalistic legislation. The forces which have produced Caesarism and despotism in other lands have made their appearance among ourselves, and each year we witness attempts, some of them successful, to exalt unduly the state and by so much to degrade the citizen. Everywhere there is a passion for uniformity and centralization; and yielding to that passion we create bureaus and commissions each one of which means a restriction upon the sphere of independent individual activity.

As though civil power or authority was a personal right and not a public trust, the state seeks to exaggerate its importance; and in its legislative measures manifests an arrogance not in keeping with the genius of the American Constitution. In the industrial field it is attempting to weaken excessively individual management and enterprise by immoderate governmental regulation. The work of charity and reform it is gradually controlling or taking over altogether from private concern; and with its meddlesome and corrupting divorce laws it invades the sanctuary of the home, destroying family life, and leaving licentiousness, domestic discord, and a weakened society as evidences of its usurped authority. Religion, which the founders of the nation judged so vital for its safety and success, it has legislated from its schools; and over the schools themselves, public and private, its power is day by day developing into a monopoly.

A glance back over the past fifty years of our national existence will confirm the view that we, led on by desire for

centralized control, are drifting away from democratic government and, trespassing upon the rights and liberties of the citizens, are assuming functions never anticipated and never intended when the Constitution was written.

A grave political and social danger lurks beneath this un-American tendency of the Government to enlarge the area of its activity at the expense of popular liberty. We are never very far, even in a democracy, from the old pagan idea that the state is a god and that for it the individual exists. Indeed, there are among us today leaders of public thought who teach that the state is omnipotent, that it is above all law, and that in its sovereignty it has no limits. In the months of these teachers such a political philosophy is perfectly natural and logical. They recognize no God in heaven, and their religious instincts, which cannot be silenced, prompt them to deify the state upon earth. For them man is merely a creature of flesh and blood, whose only ambition is physical and social satisfaction; and thus they make the state a paternal agent, a kind of earthly Providence directing every phase of man's activity, and, like the recent Prussian state, thrusting upon him all that it decides to be necessary for his welfare.

Once that view of the state prevails and once the atheistic conception of life dominates in the land, men will be led to surrender their liberties in their desire to gain through the sovereign state the material comforts of a mere animal existence. A real menace of government absolutism, therefore, threatens the nation because of the state's increasing usurpation of power, and because of the growing tendency of the citizen to expect from the state omniscience and omnipotence—both attributes of God alone. Let religious convictions disappear from amongst us, and, with these other mischievous forces operating, we will be subjected to a despotism paralleling any in the darkest days of paganism.

All this means that we must get back to a proper understanding of the nature and the functions of the state. Only when the fundamental principles that constitute the rationale of civil society are known and adopted, can its pretensions be kept from running wild; only when the object of its existence is correctly appreciated can the reasonable limits of its activity be determined.

What, then, is the state?

To give to this question its adequate answer it is necessary to have sound notions relative to the origin of the state and to the process by which it came into being. Ignorance or error in this matter is responsible for all false theories of government.

At the very root of the question we are considering is the fact that before the state came into being the individual existed; and before civil society was formed individual united with individual to constitute the family, the unit of society. By virtue of their nature, their divine origin and eternal destiny, men both as individuals and as members of domestic society, were in possession of God-given rights which they realized could be completely and securely enjoyed not by single-handed effort, but by the association and cooperation of all. Their very nature as social beings led them to seek in society the fullest measure of existence; and in civil society, whose formation was divinely instituted and inspired, their natural weakness prompted them to find the supplement of individual activity and enterprise in the temporal order.

It was thus that the state originated—it had its birth in the union of families, seeking the protection of their rights and the promotion of their temporal well-being. The state became by nature and by institution the servant of the people; their earthly interests it was intended to further, and their rights it was created to safeguard, not to absorb or to destroy. Human rights which are natural and inalienable were not to be lost or sacrificed by the individual's entrance into civil society, but sanctified and fortified.

The state, therefore, exists for the individual. That fundamental principle of political philosophy, the original statesmen of this nation unmistakably expressed in the preamble to the remarkable legal document they composed. "We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America." To further the common interests and the

temporal prosperity of the community and to protect the private rights of the citizens—this was the purpose for which our Republic was set up; this is the mission which this and all other civil governments are expected in virtue of their nature and institution to fulfill.

Always must attention be directed to this view of the state, for by it, as a norm, legislation, to be reasonable and just, must be measured. It is the only view which can logically and consistently take its place in the mind of a man convinced of the two fundamental truths that God exists and that the human soul is immortal. Fortunately for the world the Catholic Church has kept that view in honor when others would embrace the degrading theories of Hobbes and Rousseau or the dwarfing political program of the German Socialist, Marx.

So let us repeat—the state is the servant, not the master of the people, and, far from creating or determining their rights, it finds them already existing. It is a natural and perfect society, and as such bears relation to affairs and interests peculiar to itself and for which it is responsible. But the limits of its action are definitely expressed in the twofold purpose of its existence—the protection of individual rights, and the advancement of the general good.

"The foremost duty of the rulers of the State," wrote the great Leo XIII, "should be to make sure that the laws and institutions, the general character and administration of the commonwealth shall be such of themselves as to realize public well-being and private prosperity." These ends the state can never realize if it neither understands that it is the helpful agent of the individual, who besides being a citizen of the state is a moral being also, nor remembers that prior to it, both in nature and in time, is the individual and the family too, the safeguarding of whose interests is the only reason of its existence.

Once these principles are grasped it becomes a relatively easy matter to determine the area within which the state may legitimately operate. It is immediately evident that from its authority must be excluded everything of a purely moral or religious character, except the duty of encouragement and

protection. To another perfect society, the Church, religious and kindred interests are intrusted. It is evident, also, that the state may not transgress the divine or natural law; nor may it unjustly invade the rights of individual initiative, or violate the sacredness of the home.

Viewing the question of the state's authority in a positive way, it may be stated as a general principle that the civil power, while respecting the rights of individuals and keeping them inviolate, can and must interfere whenever men and private associations of men are prevented from the enjoyment of rights which are theirs by nature or by legitimate acquisition; or whenever the public good is endangered by evils which can in no other way be removed. Thus it is within the power of the state to suppress crime; to settle disputes upsetting the peace and order of society; to safeguard true moral standards and the liberty of worship. In the industrial field it must intervene, either by special legislation or by the exercise of its executive powers, to defend the worker against excessive and degrading burdens, unsanitary working or living conditions, and unjust returns from labor. These and other responsibilities come reasonably within the scope of the civil power; they flow as corollaries from the reason of its existence —the protection of personal rights and the promotion of the general welfare.

To express this in other words, the state has a right to act only when such action is demanded by the good of the community and only after private initiative has proved inadequate to cope with the situation. "The individual and the family," says Leo XIII, "far from being absorbed, must be allowed free and untrammeled action, as far as it is consistent with the common good"; and again, "The law must not undertake more or go farther than is required for the remedy of the evil or the removal of the danger."

These basic principles which mark the bounds of legitimate state action all come back to the proposition that the state exists for man, not man for the state. They reflect the value of human freedom and individual initiative.

With the exception of divine grace, no greater blessing can come to man than that of liberty enjoyable within proper

bounds; and in no country are the securities for peace and order stronger than in that where free men live, proud of its institutions because of the liberty they grant, and obedient to the laws because of the security which they guarantee. The sense of personal freedom awakens a sense of self-dependence and of self-worth, and all three result in successful individual endeavor which alone can give to a nation lasting strength and vitality. It was a full realization of the value of these forces to society that prompted the great Irish statesman, Edmund Burke, to declare that it should be the constant aim of every wise public council to find out by cautious experiment and rational, cool endeavor, with how little, not how much, of this restraint the community can subsist. For liberty, he said, is a good to be improved, not an evil to be lessened.

For these reasons, we as citizens of this country, jealous of its welfare and cautious for our own liberties, stand opposed to every tendency that makes for absolutism in the state. Toward this direction, nevertheless, we in America are constantly drifting. Each year the volume of over-legislation is increasing; the sacredness of human rights is ignored, and the state, according to the philosophy of the day, is regarded as an object of worship, the one supreme authority in society. This is the Czarism of Russia and the Prussianism of Germany reproduced, and as such, we resist it because it is disastrous in its consequences and false to the spirit of American traditions.

Were the purposes of the state simply to provide for its people the greatest possible amount of earthly riches, or material comforts, or sensual pleasures, we might seek, perhaps in a paternal government, the most efficient means for the attainment of this end. Governments, however, exist, in the divine plan, to secure for every man the means of developing not only his physical, but his mental and moral endowments as well; and this makes imperative in the state a tendency towards decentralization rather than towards centralization of power.

Were the subjects of the civil power children or slaves by nature, Hegel's doctrine of the absolute state might with some show of reason be defended and with some degree of

success applied. But those for whom laws are made, God created free men; and they are worth most to themselves and to society when their freedom is recognized and their individual initiative encouraged.

It is well to remember that the tendency of governments, even the best intentioned, is always in the direction of encroachment upon the individual. That explains why eternal vigilance is the price of liberty. The story of other nations makes clear the lesson that arbitrary power is apt to be used in an arbitrary way; that under its iron heel individual hopes and interests are crushed; and that though for a time its machine-like structure may appear to give the maximum strength and efficiency, nevertheless the final result is decay and destruction. These are solemn reflections, but they are salutary. Here in America we cannot hope to escape the penalty which other nations have paid if, as they, we sacrifice the things we value most—liberty, individuality, and religion; and by exaggerated organization and centralization allow the state to become an instrument of tyranny in the hands of those who make our laws.

It is in the field of education that we are especially interested and it is just here that the most dangerous forces are at work; for the complete monopoly of education towards which we are tending, unless there is a vital reform, will become a reality and furnish the state with a most powerful means for crushing popular liberty and tyrannizing over its people.

That there is a decided movement in the direction of centralizing authority over the educational agencies of the country cannot be denied. For some years now it has been constantly increasing in power and widening out more and more to embrace activities for which the parent or the home was formerly considered responsible. The medical inspection of schools, the physical examination and treatment of school children, the supplying of food for the indigent pupil, free dispensary treatment for the defective, and other similar provisions which have been added to the educational program of the state, all are signs of the spirit of machine centralization and control. It is manifested also in the increasing volume

of legislation directed towards greater uniformity in school standards and closer organization in school management; in the approval of powerful and irresponsible Foundations; in the growing antipathy for private school systems; and in the cramping limitations placed upon the freedom of private educational institutions. Back of all this can be detected the philosophical principle of the French revolutionist, Danton, that the children belong to the state before they belong to their parents; and that other false and undemocratic principle, that the state should be the only educator of the nation.

Such teaching it is that is back of the ever-insistent scheme to establish a national university, and of the recent attempt to subject the educational agencies of the country to a ministry of education, with its center at Washington and its chief executive in the Cabinet of the President.

Right here, perhaps, we touch upon the strongest and most pernicious influence which the countries of Europe have exerted upon the educational theory of America. In Germany, especially, for the past fifty years there has been a state monopoly in education, from the primary school to the university. No educational policies, standards, or ideals were tolerated except those created by the omnipotent German state, and no teacher or institution could engage in educational work without a permit from the government's educational bureau. To the state this system brought absolute control and authority over the varied activities of the people; it produced a uniformity of thought and of purpose in the nation, but it was at the expense of the people's freedom and individuality. And this system America is each year making more completely its own, because America's educators, trained along German lines in German universities, have failed to recognize beneath the apparent benefits of centralized control and uniformity, the noxious forces that were operating steadily towards Germany's final destruction.

In the light of recent happenings a state monopoly in education stands condemned. The disaster which has fallen upon the German people may be attributed to the fact that they allowed themselves to be absorbed in the omnipotent state. They sacrificed their liberty to pay for commercial and military

efficiency; they allowed their self-reliant manhood to be legally suppressed and in the end they became mere puppets of the state, cogs in its complex machine. To the state they turned over the agencies of education, admitting, in practice at least, that their children were not their own, but the property of the nation; and the state monopoly in education that resulted became a powerful instrument for their enslavement. For the government that controls the thought of its people has them completely at its mercy; and absorbing their intellects in the sovereign intellect of the state, it can do with them as it pleases. This was pagan political philosophy revived, the Spartan state with its Lycurgan legislation rejuvenated; and with these came the same penalty which the Greeks paid for their arrogance and despotism—ruin.

Apart, however, from these considerations which in themselves are for us sufficient reason for viewing with alarm the Prussian trend of educational policies here in our own country—apart from the fact that state supremacy in education would beget a bellicose nationalism and lead inevitably to militarism and autocratic industrialism; apart from the further fact that the concentration of education in the hands of a few government officials would inevitably lessen popular interest in the schools, crush out individual enterprise and healthy competition, and, reducing all processes of training to a dead level of uniformity, would weaken the educational forces and through these civilizing influences in society—apart, I say, from such vital considerations there is the more serious and more fundamental reflection, that state control of education is in this country unconstitutional and everywhere an arrogant usurpation of parental rights.

In this land of liberty the laws and the spirit of the country have hitherto secured and encouraged freedom of education. Indeed, this freedom granted to parents in the education of their children follows as a corollary from the religious freedom guaranteed by the American Constitution to the American people. And as no state or government has the right to restrict the liberty of the individual in the practice of his religion, so also no state can with justice interfere with the individual in the education of his children, provided that education meets with the just requirements of the state.

A few words will make this clear. Under our laws every man is free to embrace and practice the religion he wishes, and he is free as a consequence to adopt every legitimate means to protect himself and his family in the possession of this constitutional right by the proper education of his children. For under the present public school system, religious instruction and training are allowed no place in the curriculum; and in the judgment of those American citizens who consider education and religion as inseparable, such a system cannot serve them in the exercise of religious freedom.

In this their judgment is sound and justified. The fundamental purpose of education is to secure for the child not temporal success alone, but, more urgent still, eternal welfare as well; and thus in the training and development of youth the primary and all-important element is religion. Precisely because it makes a great difference upon religious belief whether the teacher accepts or rejects the principle of God's existence, and because as far as the child's moral training is concerned it surely matters much whether the school keeps religious truths in the foreground or passes them over in silence or indifference, freedom to educate must be, under the present secular school system, part and parcel of freedom to worship. Any attempt, therefore, to trespass on the one is an attempt to trespass upon the other.

Not only is this right of the parent to control the education of his children a constitutional right under our government; it is also under God an inalienable and inviolable right. The child belongs to the parent primarily and before all others. In determining the responsibility for education and the limits of state activity in this matter, that fundamental law of nature must never be out of mind. No more false or fatal proposition could ever be enunciated than that which would vest in the state the absolute and supreme ownership and control of its subjects.

This right of parental possession is a natural right with its foundation in the very fact of birth; and that right involves the right of the parent to feed, clothe, and to educate the child physically, intellectually, and morally. These rights involve the corresponding duties, and these the parent may

neither evade nor ignore. Any state invasion of these rights or government interference with these duties is a violation of liberties that are God-given and which are by us inherited from those who gave America national independence.

This does not mean, however, that the state has no competence as an educator and no legitimate functions in the field of education. The very purpose of its existence, the protection of private rights and the promotion of peace and happiness in society, suggests the right and the duty of the state to interest itself actively, under certain well-defined circumstances, in the training of its citizens. While always expected to foster and facilitate the work of private educational agencies, and to supplement the educational efforts of the citizens, there are times when the state must act, if its children are to be worthy citizens and competent voters. It has the right, therefore, to build schools and take every other legitimate means to safeguard itself against ignorance and against the weakness which follows from illiteracy. That is, its educational activity is justified when it is necessary to promote the common weal or to safeguard its own vital interests, which are endangered only when the child through neglect of its parent, fails to receive the education which is a right and a necessity.

Further than this the state cannot go without trespassing upon the rights of its subjects. It may encourage and promote education, but this does not necessitate a monopoly. It may provide schooling for children who would otherwise grow up in ignorance, but this is a supplementary right, not a primary and undervived one. It may use constraint to bring such children to its schools, but when parents otherwise furnish proper education it cannot compel them to send children to the educational institutions it has established, nor can it exercise exclusively the function of education. And all this, because education is a parental, not a political, right, and the state exists to promote the welfare and to protect the rights of its citizens, not to antagonize or injure them. Different teaching than this comes only from those who know and care little of human rights, and less of the legitimate functions of a constitutional democracy.

Judged by these principles, which are the principles of sound political philosophy, the civil government in America stands accused of unreasonable trespasses upon the rights and liberties of its citizens. In the field of education its interfering activities constitute a most serious menace, for there is no more dangerous monopoly than the monopoly of the despotic state over the minds of its people.

For this reason it is just here that the work of reform must begin. If the nation is to be turned aside from its present path towards autocracy, it must restrict its activities in all departments of the people's life, but especially in that which relates to the schools in which their children are trained. It must suppress its tendencies towards the nationalization, centralization, and standardization of education, get rid of its self-perpetuating educational boards and commissions, neither representative nor responsible to the people, and bring the control of education back to the parents, to whom it naturally and primarily belongs.

It is a truth that cannot be gainsaid that the country's most stalwart defenders are those parents who are educating their children in schools where God is recognized and religious training given the place of prominence. Their schools, which are the only schools in the land that harmonize with our national traditions, will protect the rights of the citizen because they will insist upon his dignity as a man, and, in the end, will procure vitality and strength for the nation when all governmental machineries and state establishments fail.

Let the state, therefore, cease that unreasonable interference in education which would hamper these schools in their most necessary and salutary work. Let it restore to its subjects in the field of education and in other private pursuits the fullest freedom consistent with the public welfare, lest it be guilty of folly in embracing the tyrannizing policies it has sacrificed so much blood and treasure to destroy, and justly incur the charge of hypocrisy in making a world-wide proclamation of democratic principles while at the same time doing violence to the spirit and genius of its own democratic institutions at home.

## THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL.\* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS

BY GEORGE JOHNSON

### INTRODUCTION

The curriculum is the fundamental element in a school system. Upon it everything else, administration, supervision, methods of teaching, testing, depends. It is the concrete embodiment of the school's ideals; in it are implied the changes the school aims to effect in the mind and heart of the child in order that he may be led out of the Egyptian bondage of his native tendencies into the Promised Land of his social inheritance. To it the teacher turns for guidance and in it finds a means of avoiding the indefinite and haphazard; it serves the supervisor as a norm for judging the quality of the teaching; it is the basis of the choice of textbooks. It is the pivot upon which the entire system turns.

Hence the importance of discovering the principles that should underlie the curriculum of our Catholic elementary schools. Without the light of these principles, practical administration is handicapped and must of necessity be content with half-measures. A sound theory is the most practical thing in the world, and the present discussion is undertaken with the hope of at least pointing the way to such a theory.

The program of the modern elementary school embraces a great number of topics that were not found there a generation ago. This is not due entirely, as some charge, to the fads of educational theory, but largely to the operation of social forces. The history of education reveals how the schools change from age to age to meet the needs of society. Education is preparation for life and it is but natural to expect that the conditions of life at any given time should influence educational agencies. However, the school tends to lag behind in the march of progress. It becomes formal, canonizing subject-matter and methods that have proven valid in the past and according only tardy recognition to innovations. Modern educational philosophy, in the light of the development

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of social science, would overcome this inertia and adopt a more forward-looking policy. The school is to be regarded as a means of social control. It shall represent the ideal in social conditions and imbue the child with an intelligent discontent with anything short of this in actual life. This development of educational thought is of the deepest importance for the Catholic school. It means that Catholic education must work out a practical social philosophy of its own, and not be satisfied to follow where blind guides may lead.

An analysis of the present condition of society reveals the existence of three major phenomena. First, the prime characteristic of present-day civilization is industrialism. The last century has witnessed developments in industrial processes that have completely revolutionized the conditions of living. The coming of the machine has changed the face of the earth. It has affected every phase of human life and has introduced problems of the deepest import. Since in the development of the mechanical processes there was a tendency to lose sight of the deeper human values, great evils have arisen in the social order, and these have fostered the second phenomenon, namely, the universal discontent with present conditions and the zeal for social reform. Because industrialism tends to beget materialism and because the philosophy of the last 400 years has tended to irreligion, this reform is being sought by measures that are purely secular and humanitarian. Religion as a force for human betterment receives but scant consideration from modern social science; it may be a contributory factor, but its importance is but secondary.

The Catholic school must meet this condition by insisting always on the essential need of religion, by applying the force of religion to social problems and by taking cognizance of the great fact of industry. In other words it must adjust the child to the present environment and interpret unto him the Doctrine of Christ in such manner that he will understand its bearing on his everyday problems and realize that in it alone can be found the means of salvation, temporal as well as eternal.

However, in striving to make the school meet present needs, there is danger of becoming too practical and utilitarian. Secular education is prone to despise cultural values. In its zeal to stamp out individualism, the modern school bids fair to destroy the individual. The doctrine of formal discipline is being generally

scouted and the cry is for specific education. Yet, an examination of the psychological arguments that are alleged against the doctrine and of the experiments that have been made in relation to the transfer of training, seems to indicate that conclusions have been too hasty. Though the effects of formal discipline have been exaggerated in the past, the fact has yet to be conclusively disproven. Culture, or the building up of individual character, is best accomplished by means of general and not specific training, though the influence of practical, every-day forces should not be despised in the process.

There is no room in the present system of things for a program of elementary education that is narrowly conceived for the benefit of those who will receive a higher schooling. The elementary school has an independent mission of its own. Its aim should be to give all the children that enter its doors a real education. This does not mean that it should attempt to teach all that a higher school would teach, but, with due regard for the limitations of the child's mind, it should offer him such fundamental knowledge of God, of man and of nature, as will afford the basis of a character capable of the best religious, moral and social conduct.

It is along these lines that the present study is conducted. Specific applications to the individual branches are beyond its scope, nor does it attempt to work out a system of correlation of studies. These are practical conclusions that can be deduced from the general principles set forth. The aim is to discover a working basis for the making of the curriculum for the Catholic elementary school, that it may be in a better position to accomplish its mission in the midst of modern conditions and be freed from the tyranny of objectives that are immediate and merely conjectural.

#### THE DEVELOPMENT OF THE ELEMENTARY SCHOOL CURRICULUM IN THE UNITED STATES

One of the favorite criticisms directed against American elementary education is that in attempting to do everything, it succeeds in doing nothing. University professors, business men, lawyers, doctors and even some teachers vie with one another in lauding the good old days of the three R's and in decrying the faddism that has loaded the curriculum of the elementary school with an astounding amount of material that does not belong there.

They tell us that the modern child upon completing his schooling is scatter-brained and inexact; that he is poor in spelling and quite helpless in the face of the simplest problem in arithmetic. This they ascribe to the fact that instead of being trained in the school arts, he is forced to listen to a great number of superficial facts concerning nature, the care of his body, the history of Europe; that instead of being exercised in steady and sustained effort, he is entertained and amused by drawing, music, manual training and industrial arts. The schools, they tell us are defeating their purpose by attempting things that are beyond their scope.

It might be interesting to make a study of the alleged basis of this criticism, namely, the inefficiency of the average graduate of the elementary school, and to discover whether it has any substance or is just an easy generalization from isolated instances. Yet whatever might be the result, it would not argue in the direction pointed by the critics. We cannot return to the old formal curriculum, for the simple reason that such a curriculum would be utterly inadequate under present conditions. The mission of the elementary school is not mere training in the use of the tools of learning. The elementary school period is the season of planting, of germination, of development. It is a season of gradual awakening, during which the mind of the child becomes more and more cognizant of the life that surrounds it. It is a season of preparation for life, and the more complex life is, the more detailed must be the preparation. The educational thought of the day goes even further and maintains that the school is more than a preparation for life, that it is life itself, and must of a consequence include all of life's elements, at least in germ. It must touch all of life's essential interests and must prepare for those eventualities that every individual must meet. If the modern curriculum is varied beyond the dreams of an older generation, if it refuses to confine itself to the three R's, it is not because arbitrary fad holds the rein, but because conditions of life have changed and in changing have placed a greater responsibility upon the lower schools. The history of education in the United States shows how one study after another has been admitted into the schools under an impulse that came, not from some pedagogue with a fad to nurse, but from the recognition of very evident social needs.

The school program of Colonial days was a very jejune affair. Only the rudiments of reading and writing were imparted in the

Puritan schools of New England, and very little more elsewhere through the colonies. Those were pioneer days, days of hardship and danger when men labored hard and found little time for the refinements of life. There was a new country to be reclaimed, hostile savages to be warded off, an urgent need for food, clothing and shelter to be satisfied. Yet some learning was requisite even in those hard circumstances. First of all, religion played a prominent role in the lives of the colonists. In Europe, the religious controversy subsequent to the Protestant Revolt waxed ever warmer through the seventeenth century and reflected itself in colonial life. For the most part, the colonists were refugees from religious persecution or from circumstances that interfered with the free following of the dictates of conscience. They brought with them, whether they were the Catholics of Maryland, the Quakers of Pennsylvania or the Puritans of New England, strong religious prejudices and preoccupations.<sup>1</sup> There were religious books, tracts and pamphlets to be read; hence the necessity of learning to read. As early as 1642, a Massachusetts enactment gave selectmen the power to investigate as to the education of children and to impose fines on parents who refused to provide schooling.<sup>2</sup> Under this law, the duty of educating their children devolved upon the parents; teachers where they could be found, were more or less on a level with itinerant journeymen. In 1674, a law was passed requiring the towns to maintain schools. The preamble states explicitly the reason of the law:—"it being one chief point of the old deluder Satan, to keep men from a knowledge of the Scriptures."<sup>3</sup> Reading texts were of a religious character, as for example, the horn book and the primer; the catechism which concluded the primer was considered of prime importance. The chief aim was to give the children such training in reading as would enable them to read the Bible and follow the lines of religious controversy.

The legal and commercial status of the colonies likewise necessitated ability to read, as well as some skill in writing. From the very beginning, some sort of legal code was demanded, to make for solidarity and protect the group from external encroachment and unscrupulousness within. Legal documents must be drawn up,

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<sup>1</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, Boston, 1912, p. 67.

<sup>2</sup> *Ibid.*, p. 59.

<sup>3</sup> *Ibid.*, p. 60.

must be scrutinized and understood. The transfer of property must be safe-guarded. Moreover there was an increase in commercial activity, in barter between the colonies and trade with the mother country.<sup>4</sup> These facts operated particularly in favor of writing, which lacked a universal religious sanction. In the beginning, these phases of instruction were separated.<sup>5</sup> There were so many different styles of penmanship that the teaching of it called for considerable skill, and it was exceedingly difficult to find a good master.<sup>6</sup> Out of this condition developed the "double-headed system" of reading and writing schools.<sup>7</sup>

The Catholic schools of the period followed pretty well the course described above. The mission schools made more provision for industrial education, as we see from the records of the missions of New Mexico, Texas and California.<sup>8</sup> But for the rest, outside of instruction in the catechism and bible history, the Catholic schools differed little from the others.

It was only well into the eighteenth century that spelling, grammar and arithmetic came into their own as school subjects.<sup>9</sup> Parker sums up the situation in the following words; "The curriculum of the American elementary school down to the American Revolution included reading and writing as the fundamental subjects, with perhaps a little arithmetic for the more favored schools. Spelling was emphasized toward the end of the period. The subjects that had no place were composition, singing, drawing object study, physiology, nature study, geography, history, secular literature, manual training."<sup>10</sup>

In 1789, arithmetic assumed an official place in the curriculum. European educational tradition of the seventeenth century did not consider arithmetic essential to a boy's education unless he was

<sup>4</sup> Carlton, Frank Tracy, *Education and Industrial Evolution*. New York, 1908, p. 21.

<sup>5</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 86.

<sup>6</sup> Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*. New York (Columbia University Publication), 1911, p. 78.

<sup>7</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 86.

<sup>8</sup> Burns, J. A., *The Principles, Origin and Establishment of the Catholic School System in the United States*. New York, 1912, pp. 42, 47, 52, 58.

<sup>9</sup> Bunker, Frank Forest, *Reorganization of the Public School System*. United States Bureau of Education Bulletin, 1916, No. 8, p. 3.

<sup>10</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 84.

"less capable of learning and fittest to put to the trades." To the subject attached all the odium which in those days was suggested by practical training. The minds of the colonists were colored by this tradition. Of course, settlers like the Dutch of New York, who were come of a commercial nation, and who sought these shores in the interest of commercial enterprise, could not afford to neglect arithmetic.<sup>11</sup> Even here and there throughout New England, arithmetic was taught, though there is little specific mention of it in the records. It was sometimes part of the program in the writing schools. In 1635, a school was established at Plymouth, in which a Mr. Morton taught children to "read, write and cast accounts."<sup>12</sup> Arithmetic was not required for college entrance before the middle of the eighteenth century. There is mention of it at times in teacher's contracts, coordinately with reading and writing. In 1789, the teaching of reading, writing and arithmetic was made compulsory in both Massachusetts and New Hampshire. It is not unreasonable to suppose that these laws represent the legalizing of a practice already more or less prevalent.

The principal aim of the teaching of arithmetic in the colonial schools seems to have been the satisfying of the needs of trade and commerce. Authors of the texts used made this very explicit. James Hodder is induced to publish "this small treatise in Arithmetik for the compleating of youths as to clerkship and trades" (1661). The title page of Greenwood's arithmetic, published in 1729, reads "Arithmetik, Vulgar and Decimal, with the Application thereof to a Variety of Cases in Trade and Commerce." A ciphering book prepared in Boston in 1809, bears the title, "Practical Arithmetic, comprising all the rules necessary for transacting business."<sup>13</sup> After the Revolution, when the colonies had been welded together into a nation and a national currency was established, the need for skill in arithmetic was everywhere recognized, and thenceforth the subject developed steadily.

With the close of the War of 1812, there began a new era in the social, economic and industrial life of our country. The war had demonstrated that the new nation could not perdure unless it developed strong and vigorous institutions of its own. It had achieved complete independence of any foreign domination; it

<sup>11</sup> Monroe, W. S., *Development of Arithmetic as a School Subject*, United States Bureau of Education Bulletin, 1917, No. 10, p. 7.

<sup>12</sup> *Ibid.*, p. 9.

<sup>13</sup> *Ibid.*, p. 15.

must now prove itself self-dependent. The result was a marvelous commercial and industrial evolution. Only shortly before, the machine had revolutionized European industry; it now made its appearance in America. Immediately there was a shift from an agrarian to an industrial basis. Large cities grew up and specialized labor was introduced. Hand in hand with the benefits that attended this change, came the host of evils already prevalent in Europe—poverty and unemployment, poor housing and unsanitary living, insecurity of finance and exploitation of labor.

The reflex of these conditions at once became evident in the schools. Everywhere it was the sense of thinking men that in education rested the hope of American institutions. There came a demand for free, centralized American schools. The authority of religious bodies in matters educational was gradually undermined. Over in Europe, the churches had already lost their hold upon the schools and strong state systems were growing up. Education was assuming a secular aspect and at the same time coming to play a more comprehensive role in human life. A great body of educational doctrine appeared, based on the thought of men like Locke, Comenius and Rousseau. There was a reaction against the exclusiveness and formalism of the classical education and a demand for schooling that would be more according to nature and the exigencies of the age.

After the hard times of 1819–1821, there was an insistent demand for schools supported by public tax. This demand was voiced by the labor unions and the great humanitarian movements of the time. Education must forever remain inadequate, unless it be transferred from a charity to a rate basis.<sup>14</sup> When religious control went by the board, the teaching of religion went with it; not that schoolmen like Horace Mann did not consider religion a matter of vital importance to the life of the nation, but because they deemed it outside the scope of the school, which to their thinking was a secular enterprise. The teaching of religion could well be left to the churches.<sup>15</sup>

During this period great changes were made in the curriculum. The work of the Prussian schools was studied by Stowe, Barnard and Mann, and they inaugurated reforms in line with their observa-

<sup>14</sup> Carlton, Frank Tracy, *Education and Industrial Evolution*, p. 28.

<sup>15</sup> Shields, Thomas Edward, *Philosophy of Education*. Washington, D. C., 1917, p. 405.

tions. The school must be brought closer to life. These leaders echoed the teaching of Rousseau and Pestalozzi, and in answer there came changes in administration, method and subject-matter. In 1826, geography became a required study. There had been little, if any, geography in the early schools, for the interests of the previous generation had been local and circumscribed. But the great territorial changes that took place from 1789-1826, the purchase of Florida and Louisiana, the opening up of the Rockies after the Lewis and Clarke expedition, and the settlement of the Great Northwest, stimulated interest in the geography of this continent. Moreover, after the War of 1812, our foreign commerce began to develop, the Monroe Doctrine was formulated and as a consequence there was need for a more comprehensive knowledge of the lands beyond the seas, of South America and the Far East. The principal countries of the world, their characteristics and the condition of their inhabitants must become matters of common knowledge, not for reasons of mere curiosity, but because these things affected our own national life.<sup>16</sup>

Stimulus had been given to the study of geography by Comenius, who would have children in the vernacular schools learn "the important facts of cosmography, in particular the cities, mountains, rivers and other remarkable features of their own country."<sup>17</sup> Rousseau advocated geography as a necessary part of science instruction.<sup>18</sup> To Pestalozzi belongs the credit of inaugurating the beginnings of modern geography. Prior to his time, geography had been of a dictionary-encyclopedic type. The geography of Morse, published in 1789, contained a great mass of information such as is generally found in encyclopedias; the Peter Parley books were the same in content, though they were so arranged as to be interesting to children.<sup>19</sup>

It was Carl Ritter (1779-1859) who revolutionized the teaching of geography. He learned geography from Pestalozzi and was imbued with Pestalozzian principles. He developed the principle that geography is the study of the earth in its relation to man and insisted upon home geography as the proper method of introducing the child to his natural environment. This type of geogra-

<sup>16</sup> Boston Board of Supervisors. *School Document*, No. 3, 1900.

<sup>17</sup> Comenius, John Amos, *School of Infancy*, Vol. VI, 6, p. 34.

<sup>18</sup> Rousseau, J. J. *Emile*. Appleton Edition, p. 142.

<sup>19</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 341.

phy was fostered in the American schools by Col. Parker (1837-1902).<sup>20</sup>

History began to find favor as a branch of elementary education about 1815. Before that time it was taught incidentally to geography and literature. However when the generation of the Revolution began to disappear and the memory of olden days grew dim, there came an interest in the vanishing past of the country. Moreover great numbers of strangers were coming to these shores in search of a new home. If these immigrants were to take a real part in the life of the nation and contribute to the perpetuation of the ideals for which the fathers had so nobly striven, they must have a knowledge of the trying times that were gone and of the circumstances which had inspired American principles. In 1827, Massachusetts made history mandatory as a branch of the curriculum "in every city, town or district of 500 families or householders." New York soon followed the example and it was particularly well received by the newer states.<sup>21</sup>

The history taught in the beginning was the history of the United States. In 1835, the Superintendent of Schools in New York said, "The history of foreign countries, however desirable it may be, cannot ordinarily enter into a system of common school education without opening too wide a field. It is safer in general to treat it as a superfluity and leave it to such as have leisure in after life." It is interesting to note the change in modern educational thought, according to which it is impossible to give an adequate idea of American History, without first treating in some fashion, its background in Europe.<sup>22</sup>

The anti-slavery agitation preceding the Civil War also provoked great interest in history, both sides of the controversy looking to the past for a substantiation of their claims.<sup>23</sup>

The introduction of music was due to influences other than pedagogical. The Puritans had looked askance at music as being frivolous and worldly; there was none of it in the schools which they dominated. Around 1800, popular interest in music began to grow and singing societies were formed in different centers. In

<sup>20</sup>Ibid., pp. 343-349.

<sup>21</sup>The influence of the doctrines of Spencer and Herbart had much to do with the fostering of historical instruction in the schools. The former advocated it as descriptive sociology and the latter regarded it as the source of social and sympathetic interest and as of primary moral value.

<sup>22</sup>Johnson, Henry, *The Teaching of History*. New York, 1916, pp. 127-130.

<sup>23</sup>Boston Board of Supervisors. *School Document No. 3*, 1900.

1830, William C. Woodbridge delivered a lecture on "Vocal Education as a Branch of Common Instruction," and in 1836, Lowell Mason of the Boston Academy of Music succeeded in persuading the Select School Committee of Boston to adopt a memorial in favor of music. In 1837, the board resolved to try the experiment and in 1838, appointed Mason, supervisor of Music for the Boston schools. Other states followed this lead and music gradually became part of elementary education.<sup>24</sup>

There were precedents from Europe to help the cause. Music was an integral part of German education and men like Barnard and Mann were indefatigable in its defense. German immigrants brought with them a love of song and the great singing societies were in vogue. The schools, at first loath to admit the branch, finally accepted it for its disciplinary value.<sup>25</sup>

Naturally, because of the circumstances of pioneer life, the colonists would have little interest in drawing. Franklin noted its economic importance and included it with writing and arithmetic. Over a century elapsed before popular interest was awakened.<sup>26</sup> The First International Exposition in 1851, by demonstrating the inferior quality of English workmanship, when compared with continental, convinced the manufacturing interests of the importance of drawing; for drawing was taught on the continent but not in England. Influence was brought to bear on the Massachusetts legislature in 1860, to make drawing a permissive study.<sup>27</sup>

The French Exposition of 1867 showed how English workmanship had improved with the introduction of drawing into the English schools. The result was that in 1870, the Massachusetts legislature passed a law making drawing mandatory in the schools. Pennsylvania, Ohio and California made similar laws at the time and other states soon fell into line.<sup>28</sup>

Popular interest in Physical Education is of comparatively recent date. Men who worked the live long day in the clearings would scarcely see the need of any artificial exercise. But when the industrial changes of the early nineteenth century came and urban

<sup>24</sup> Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 38.

<sup>25</sup> Hagar, Daniel B. *National Educational Association Proceedings*, 1885, p. 17.

<sup>26</sup> Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 20.

<sup>27</sup> *Ibid.*, p. 21.

<sup>28</sup> *Ibid.*, p. 23.

life developed, the necessity for some sort of physical training became more and more apparent. The example of the German schools was noted. The German Turners came with their gymnastics and the Fellenberg movement preached its doctrine of exercise. The appeal of the latter was broader and met with greater sympathy, for exercise does not require the same output of energy nor necessitate the same training as gymnastics. The movement received great impetus from the development of physiology and hygiene about 1850. There was a decline of interest with the Civil War, but in the 80's the popularity of the subject was revived, largely through the influence of such organizations as the North American Gymnastic Union, the Y. M. C. A. and the American Association for the Advancement of Physical Education.<sup>29</sup>

After the Civil War, there came a greater appreciation of the relations of the school with industry. The new industrial conditions afforded very little training for hand and eye. The specialization that was so general, did little to develop manual skill. Business and industry became interested in the possibility of manual training in the schools.

The Centennial of 1876, at Philadelphia, displayed the work of Sweden and Russia to such good advantage, that there was at once inspired a movement to incorporate their methods of manual training into the American schools. In 1879, the St. Louis Manual Training School was opened under the direction of C. N. Woodward. In 1884, Baltimore opened the first manual training school supported by public funds. Industrial institutions adopted the Fellenberg plan. All of these were secondary schools. In 1887, manual training was introduced into the public schools of New York.

The schools opposed the movement on the ground that it was not fostered by the people, but by "a class of self-constituted philanthropists who are intent on providing for the masses an education that will fit them for their sphere."<sup>30</sup> However, the Froebelians favored the movement, for manual training offered a splendid means of expression. Gradually the philanthropic basis gave way to an intellectual one. Murray Butler said in 1888, "It is inter-

<sup>29</sup> *Ibid.*, p. 64.

<sup>30</sup> Clark, J. E., *Art and Industry*. United States Bureau of Education, 1885-89, Vol. II, p. 917.

esting to note that an organization founded as a philanthropic enterprise has become a great educational force and has changed its platform of humanitarianism to one of purely educational reform and advancement."<sup>31</sup>

The changing economic and social conditions of the last century were accompanied by drastic changes in home life. Home industry disappeared and even the home arts suffered when women took their places in the ranks of the wage-earners. The school must supplement home training. Skilful agitation resulted in the introduction of sewing and cooking for girls, and though there was a great cry of "fad," there were so many unanswerable arguments from actual conditions, that the success of the movement was assured, and today, the place of the domestic arts in the curriculum is being gradually conceded.<sup>32</sup>

It was the conviction of schoolmen rather than outside pressure, that made Nature Study a part of the curriculum. The Oswego schools, which represented the first considerable introduction of Pestalozzianism into the United States,<sup>33</sup> systematized object teaching and developed a course in elementary science. Superintendent Harris furthered the movement in the schools of St. Louis and arranged a very highly organized and logically planned course.<sup>34</sup> In 1905, the *Nature Study Review* was founded. This publication, edited by trained scientists gave a new turn to the movement. Science may be defined as completely organized knowledge, but knowledge completely organized cannot be given to children. This was the fault with Dr. Harris' course. Children should learn a great number of intimate things about nature and their information should be based on nature and not simply conned by rote. Later on as students in higher schools they may make the detailed analysis and classification of their knowledge which is necessary for the discovery of underlying general laws. This is natural science in the real sense of the word, but it is unsuited to the elementary school, where not science but the study of nature is in order. Nature Study aims at giving "the first training in accurate observation as a means of gaining knowledge direct from

<sup>31</sup> Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 32.

<sup>32</sup> *Ibid.*, p. 35.

<sup>33</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 330.

<sup>34</sup> *Ibid.*, pp. 333-334.

nature and also in the simplest comparing, classifying and judging values of facts; in other words to give the first training in the simplest processes of the scientific method."<sup>35</sup>

Of course there are practical reasons for teaching Nature Study in the schools. Pestalozzi advocated observation and object teaching for the purpose of sharpening perception. But over and above this, the knowledge of nature and the awakening of interest in natural science have a social value. No man who is ignorant of the rudiments of science can claim to be educated today. Herbert Spencer's essay, "What Knowledge Is Most Worth," had a tremendous influence in this country, though it was intended primarily as an attack on the strongly entrenched classicism of the English secondary schools, and it went far toward bringing about the introduction of science into the elementary schools.<sup>36</sup>

Reading and literature offer another argument in favor of Nature Study. The shift of the population from the country to the city and the universal preoccupation with the problems of urban life, has resulted in the appearance of a generation that is stranger to the charm of wood and field, to whose mind birds and flowers are objects of indifferent interest. Naturally, when these children meet with allusions to nature in literature, they miss the real meaning and only too often read empty words. Dr. G. Stanley Hall, in an investigation of the content of children's minds, found a surprising ignorance of some very commonplace objects among Boston children.<sup>37</sup> These children would not have the necessary mental content to apperceive the meanings pervading literature and could never acquire good literary tastes.

From this brief review, it can be seen that every new subject, with the possible exception of nature study, that has been introduced into the curriculum, has been fostered by definite social needs and not by the dreams of educational theorists. Even Nature Study answers real practical demands. Not a single subject can be dispensed with, if the elementary school is to perform its proper function in American life. The schools of other nations

<sup>35</sup> Quoted from the *Nature Study Review*. By Parker, Samuel Chester, "The History of Modern Elementary Education," p. 340.

<sup>36</sup> Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 338.

<sup>37</sup> *Pedagogical Seminary*, Vol. I, pp. 139-173. Among other things, 72.5 per cent of these children had never seen a bluebird, 87.5 per cent had never seen growing oats, 87 per cent had no knowledge of an oak tree, 61 per cent had never seen growing peaches, etc.

are essaying quite as much. Over and above the three R's, the English schools teach drawing, needlework, singing, physical training, geography, nature study, history and a surprisingly complete course in religious instruction. The French and German curricula are quite as crowded.<sup>38</sup> The changed conditions of modern living must be borne in mind by all who would criticize educational procedure. The evolution of industrial society forever precludes a return to the methods of the past. When society was less complex, much could be accomplished by the agencies of informal education, particularly by the home. Today these agencies are unequal to the task and the burden has been shifted to the school. If the school is to be a real educative agency, it must meet this growing responsibility.

Yet the fact that new subjects were only too often introduced haphazardly and with little attempt at correlation while obsolete matter was not always eliminated has brought about an over-crowding of the curriculum. Lack of adequate arrangement of subject-matter affects the quality of the teaching and operates to bring the new subjects into disrepute with those who expect the schools to provide them with clerks and accountants who are capable of a certain amount of accuracy and speed in their work.

Moreover there have been great changes in the content of the single subjects. Arithmetic has changed to meet modern requirements, but very often continues to insist on applications and processes that have lost their practical value and are preserved merely for disciplinary purposes.<sup>39</sup> Geography has been encumbered with a discouraging mass of astronomical, mathematical and physiographic detail that could not be properly included in the modern definition of the subject. History is no longer content to tell the story of our own country to seventh and eighth grade pupils, but seeks entrance into the program of every grade and would include the entire past. Reading and writing have branched out into formal grammar, composition, literature, language study and memory gems. Manual training has developed into industrial arts; with nature study has come elementary agriculture. The result is confusion, nerve-racking to the teacher, puzzling to the child and disastrous for the best interests of education.

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<sup>38</sup> Payne, Bruce R., *Public Elementary School Curricula*. New York, 1905, pp. 107-156.

<sup>39</sup> Monroe, W. S., *The Development of Arithmetic as a School Subject*, p. 148.

It was at the Washington meeting of the Department of Superintendence of the National Educational Association, in 1888, that President Eliot in his address, "Can School Programs be Shortened and Enriched?" first brought to focus the question of reorganizing American education. Among other things he asserted the possibility of improving the school program. In 1892, at the suggestion of President Baker, of the University of Colorado, the National Council appointed a Committee of Ten, under the chairmanship of President Eliot, to examine into the subject matter of secondary education for the purpose of determining limits, methods, time allotments and testing. The report while dealing ex professo with secondary education, "covers in many significant respects, the entire range of the school system."<sup>40</sup> The report provoked wide study and comment not only at home but abroad. In 1893, the Department of Superintendence appointed a Committee of Fifteen on elementary education. Its work was divided into three sections—the training of teachers, the correlation of studies and the organization of city school systems. Each sub-committee prepared a questionnaire which was sent to representative schoolmen throughout the country and the results reported at the Cleveland meeting in 1895.<sup>41</sup>

The sub-committee on the Correlation of Studies worked under the chairmanship of Dr. Harris, later Commissioner of Education. Dr. Harris' report has become one of the most important documents in American educational literature. Yet it failed to suggest anything immediately workable in the way of a solution of curricular difficulties. "Dr. Harris set himself the task of setting forth an educational doctrine—the task of formulating guiding principles that underlie educational endeavor. He therefore pushed the study of correlation beyond a mere inquiry into the relief of congested programs by means of a readjustment of the various branches of study to each other, to a more fundamental inquiry, viz., What is the educational significance of each study? What contribution ought each study to make to the education of the modern child? What is the educational value of each study in correlating the individual to the civilization of his time?"<sup>42</sup>

<sup>40</sup> Report of the Committee of Ten. Natural Educational Association Proceedings, 1893.

<sup>41</sup> Bunker, Frank Forest, *Reorganization of the Public School System*, p. 50. Report of the Committee of Fifteen. New York, 1895, published by the American Book Company.

<sup>42</sup> Hanus, Paul H., *A Modern School*. New York, 1904, p. 225.

In 1903, at the suggestion of President Baker, a committee was appointed to report on the desirability of an investigation into the Culture Element and Economy of Time in Education. The committee set out to determine the proper period for high school education and the devices already in use for shortening the college course. A preliminary report was made at Cleveland in 1908.<sup>43</sup> The Committee was increased to five members and presented a brief report at Denver in 1909.<sup>44</sup> In 1911, President Baker presented the conclusions he himself had reached.<sup>45</sup> Among other things, he stated his belief that the tools of education could be acquired at the age of twelve. Elimination of useless material will stimulate the interest of the pupil and result in better effort.<sup>46</sup>

The Seventeenth Yearbook of the National Society for the Study of Education, 1918, carries the third report of the Committee on the Economy of Time.<sup>47</sup> It contains studies of minimal essentials in elementary school subjects and a symposium on the purpose of historical instruction in the seventh and eighth grades. The studies are made in the light of social needs and conditions, and while no one of them could be considered absolutely final and satisfactory, they indicate a tangible and objective method of approaching the vexed question.

There have been a great number of other attempts to meet the difficulty, some of them quite notable and encouraging. Courses of studies have been worked out by individual systems, with an aim of meeting the growing function of the school on one hand and the congestion of the program on the other.<sup>48</sup> Surveys of great school systems have one and all considered ways and means of reorganizing the curriculum.<sup>49</sup> A very valuable report was published in 1915 by the Iowa State Teachers Association, Committee on the Elimination of Subject Matter. In its Sixtieth

<sup>43</sup> National Educational Association *Proceedings*, 1908, p. 466.

<sup>44</sup> National Educational Association *Proceedings*, 1909, p. 373.

<sup>45</sup> National Educational Association *Proceedings*, 1911, p. 94.

<sup>46</sup> *Economy of Time in Education*. United States Bureau of Education *Bulletin*, 1913, No. 8. Contains a complete account of the work of the Committee on "The Culture Element and the Economy of Time in Education."

<sup>47</sup> *The Seventeenth Yearbook of the National Society for the Study of Education*, 1918, Part I, Third Report of the Committee on Economy of Time in Education.

<sup>48</sup> Especially noteworthy are the courses worked out in Baltimore, Boston, and in the Speyer and Horace Mann Schools, conducted in conjunction with Teachers College, Columbia.

<sup>49</sup> cf. Cleveland, St. Paul, San Antonio, Portland Surveys. Also McMurry, *Frank, Elementary School Standards*, New York, 1914.

Annual Session at Des Moines, Nov. 5, 1914, a resolution carried to appoint "a representative committee to study and make a report upon the elimination of obsolete and useless topics and materials from the common school branches, with a view that the efforts of childhood may be conserved and the essentials better taught."<sup>50</sup> Only a few representative branches, arithmetic, language, grammar, writing, geography, physiology and hygiene, history and spelling, were chosen for study. The study was based on the needs of the child and his ability to comprehend. A positive program along these same lines, was published the following year.

Concerning the curriculum of our Catholic schools, Dr. Burns remarks, "Generally speaking, the curriculum of the Catholic schools, outside the matter of religious instruction, does not differ very greatly from that of the corresponding public schools in the same place. There are two reasons for this. One is the desire of the pastor and the Catholic teachers to have the parish school recognized as fully abreast of the public schools so that the parents may not have cause to complain. Another reason is found in the fact that the same general causes that have operated to bring about changes in the public school curriculum, have had influence also upon the course of studies in the Catholic schools—an influence not so great perhaps, but still direct and constant."<sup>51</sup>

The curriculum has come up for discussion in the meetings of the Catholic Educational Association, from time to time. A paper read by Dr. F. W. Howard, at the New Orleans meeting in 1913, dealt in detail with problems of the curriculum, not only as they affect elementary education but higher education as well. The paper was ably discussed by Brother John Waldron, S.M.<sup>52</sup> In 1917, a Committee on the curriculum was appointed, with the Rev. Patrick J. McCormick, Ph.D., Professor of Education at the Catholic University of America, as chairman. In a paper read at Buffalo meeting in 1917, Dr. McCormick outlined the principles of standardization.<sup>53</sup> The first step toward standardiz-

<sup>50</sup> *Iowa State Teachers Association. Report of Committee on the Elimination of Subject Matter, 1914*, p. 3.

<sup>51</sup> *The Growth and Development of the Catholic School System in the United States*. New York, 1912, p. 351.

<sup>52</sup> Howard, Francis W., *The Problem of the Curriculum*. Catholic Educational Association, Report of the Proceedings and Addresses, Vol. X, No. 1, 1913, p. 132.

<sup>53</sup> McCormick, Patrick J., *Standards in Education*. Catholic Educational Association, Report of Proceedings and Addresses, Vol. XIV, No. 1, 1917, p. 70.

ing education, is the standardization of the curriculum. This will in turn standardize the organization of education, the grading, the text-book, methods and teacher training. The committee has been working along these lines and the results of their study are awaited with keenest interest.

One who reads the record of the growth of the elementary curriculum and the efforts that have been made to reorganize it, cannot but feel that what is needed above all else is a definite set of principles for the guidance of elementary school procedure. What is the function of the elementary school? What is its relation to society? What shall it attempt to do for the individual? Is it simply a preparation for secondary education? Or is it something complete in itself, having its own peculiar nature and function, aiming to accomplish its own objectives and make certain differences in the lives of children, regardless of their future educational fate? In the light of experience and actual facts, this would seem to be true. The elementary school sums up the complete education of approximately 80 per cent of our American children. In the elementary school they must receive the necessary information and character formation for future life, if they are to receive them at all. This means that mere training in the school arts can no longer be emphasized at the expense of real education.

In the present study, the question is dealt with in its foundational aspects. The ambition is to discover the philosophy of American elementary school education. There must be some set of working principles which are recognizable. Armed with these, the Catholic school can more confidently go forth to accomplish its great task of raising up true followers of Jesus Christ, men and women who exale the sweet odor of His influence, not only when they are at their devotions, but in the council chamber, the market place, the workshop and the home as well.

*(To be continued)*

## THE PAINTER AND THE PUBLIC<sup>1</sup>

### THE PUBLIC

To the superior and highly cultivated person it might come as a matter of some surprise if he were to consider the difficulties which beset the path of the ordinary individual in his quest for artistic knowledge. Much literature we have on the subject, but, largely historical in its nature, it is difficult to draw from it principles that would guide one to the understanding of those purposes which are independent of the changes of time and fashion.

We are hopelessly confused by the vagueness of terms. For example, what does beauty mean?—a very important thing to know, since, in a general way, it seems to be a final reason for all pictures. Is it a matter of opinion, or is it something quite definite that all may feel and understand?

Our art critics of the press and the current magazines do their part by showing what is proper to like, but lack of space, as well as other reasons, too often prevents them from giving the constructive criticism which might lead the public to a broader knowledge of the subject.

How does a critic know that No. 19 in the current exhibition is a notable example? He says it reminds him of something else which is presumably better, or he would not have mentioned it, that the technique is very satisfactory, and that it represents a studio lady pouring tea. We know that he must be right in all of these things, but he does not help us to form an independent judgment of the neighboring picture, which reminds us of nothing we have ever seen or heard of before and has a technique that is incomprehensible. But this one is good, too, our critic says, and for practically the same reasons. One would be led to suppose that the grounds for criticism should be found in an ability to classify, a knowledge of technique, and the identification of the subject; though the tendency seems to be to lay less stress on the latter require-

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<sup>1</sup> Advanced sheets from "Painting and the Personal Equation" by Charles H. Woodbury. Printed by permission of the Author.

ment as time goes on. But the point of any criticism is lost when the use of the knowledge is forgotten, though it may give one a glow of modest pride to be able to say, with authority, this is good, and that is bad.

The painter might well ask that his offering be taken on the ground of the sensation he intended to convey and be judged by the degree of success he has reached in that attempt. This presupposes that his intentions are known, and it is not always the case. The difficulty used to be met by the English painters, especially of the Royal Academy, who quoted the poets liberally in inscriptions on the frame, and so prepared the public mind to understand more fully the beauties above. But this has never been our custom, though, in many cases, it might be a welcome aid. One might say with some assurance that either the painter or the public must be at fault—but both are the losers. A picture necessarily means subject-interest of some description. Beyond the personal pleasure in being able to do it comes the impersonal pleasure in the thing done. It is here that the picture becomes public property and where one finds the only possible starting-point for a general understanding. The dealer is right from his limited point of view, but his mind runs to fiction and to compliments, nice stories, and the reminders of a happy day, subjects that would appeal to the common taste as it is, rather than to such things as might be added to it and lead it further.

A picture is to give pleasure, of course. It presents a subject for our thought, not in the form of an essay, but rather as a statement of conditions from which each may draw his own conclusions. A human story will appeal to many, but it might be put into words far more effectively and so can be only a minor thing in painting. As a matter of common interest, we have place associations, things seen or connected with some agreeable memory of personal importance chiefly, and not general enough in their nature to stand by their own worth. Beyond these are more universal subjects, those dealing with light, beautiful form, subtle color, and the complicated relations of the three, which have no end in their variety and are limited only by the ability of humanity to

feel. These subjects are not easily understandable since in them description plays a minor part, and, put into words, they would mean very little.

A picture of a haystack does not sound exciting, and one might say that a castle on the Rhine would be a much better choice. But the haystack has been immortalized by a painter of light, and light is a master subject.

Subject, then, divides itself into two classes, in one of which we have a story more or less definitely told with the interest in the objects represented. In the other, color, light, and form are associated to create a primary sensation that can be duplicated neither in words nor in music. The latter is the exclusive possession of painting. When the other arts, borrowing the name, try in their language to arouse the same emotion, they are at best trading on memory and the result is a thing at second hand.

To understand this more abstract side of painting requires training, but, short of that, many of us get definite sensation from these elements without in any way knowing why. This is instinctive appreciation—good taste—and grows with use. It may not come to expression with the brush, for the ability to transcribe is rare and seems to be a special gift. A more thorough understanding, however, is possible to all, and it would seem worth the effort since it increases the power of mental enjoyment. That desperate person we have spoken of before who knows nothing about pictures, but knows what he likes, should be taken very seriously.

To like something, no matter how bad, is the first step toward understanding. Too frequently, however, in this declaration of independence we read, "All tastes are created free and equal," which would preclude chance of change, growth or discussion. There is no doubt as to the freedom of tastes, but equality would carry us into strange places.

"It is as much as we can do to stand father, but we can't stand mother at all," said an American girl in the Louvre, as she was looking up the starred pictures in her Baedeker. One sees the development of taste in such a family and feels the growing pains. Father had a taste of his own, mother made mistakes, and the girls, seeking culture, were guided by the

stars. Perhaps the Star Route is the best way at the beginning, but it has the difficulty of being highly empirical. One is in the position of a moral idiot who learns the laws that must be kept, one by one, but has no way of meeting unclassified things for lack of understanding of the spirit of the law. Superficial education can never take the place of that understanding which is either acquired or instinctive. At best, in matters of taste, it can prevent us from being an offense in the eyes of our superiors, but, unless it is the true person that is educated up to the point where that material may be carried, the result is a sham in its good form.

Father in honest inferiority had at least the beginning of something better in his sheer sincerity. To pretend what he did not feel would have wrecked the bad taste which was his, and perhaps no one would have been the gainer. There is a place in the world for all of the honest bad art, for it belongs to the people who like no better. Through it they pass, if it is within their power, and it is the history of many a fine collection in America that it was begun with very doubtful company. The early purchases rose as times went on and found a resting-place under the roof or in an auction room, there to begin again their useful career. To the poor, but honest, painter it must bring a throb of pride to think that, however far he may fall from high accomplishment, and perhaps in proportion to that fall, he is the spokesman for the many who know what they like and like his sort.

The world is made of those who produce and those who reproduce. The producers must always be few in number, for the creative spirit is rare, and it is the lot of most of us to follow and conform to the accepted ways. We are obedient, automatic, but with some faint tinge of the creative, for the difference between us and the creators is one of degree and not of kind. Appreciation, aspiration, are both the working of the superior quality, though there is some link missing that makes them in most of us barren of tangible results. We are of two classes; and there must be a line between, on the one side of which stands talent, on the other the common mind. True enough, there is a line, but it is called permanence, and it does not reach within a hundred years of our feet. Which

side of the line we will be we cannot know, and if we could it would not be of much importance, for it is enough that our effort is in the direction of permanent things, whether it be in the form of performance or of support.

It is human to seek for ranks and differences, but if all men were declared equal as once was done, the discussion would soon arise as to who would be the most equal man. Free and equal has in it a contradiction in terms, for freedom breeds inequality. Motion, the very foundation of progress, is unbalance; and genius, the moving spirit, is the small dynamic sum in excess of stability. Each important human activity supplies a little more than is needed for the moment, and so we accumulate capital which we pass to other times.

If to the public the painter appears to take himself too seriously, we need only think of how long his sort has lasted. He may be a very bad painter—there have been such—but it is not in success that all values lie, for even success is relative and has nothing of the absolute about it. It might be profitable to consider how bad a bad painter should be before a kindly hand may stop him, for the importance of failure as a means of progress is easily lost sight of, especially by the contributor himself. Failure through a bad motive is not to be tolerated, for an evil intention has no element of constructive value even as a warning. A good intention, though abortive, at least helps to make secure the footing of others and paves a way where support may be much needed.

We never can become superior to intention, and the importance of any individual depends on the general worth of that moving impulse, plus the ability to carry it out. A burglar may be a very able person, but his motive is selfish and he does not duly consider the rights of others. The law disposes of him and there is no comment on the philosophy of the situation, but his real offense is his individualism. We are not in the position of Adam, who could never have been a thief. Intention must run in line with the development of the race, and the individual must be a part of all humanity, as well as an independent being. When he fails in the first he obstructs the stream and is swept away in the end, no matter how strong he may be. This applies directly in the

work of the artist, for he is above all things a historian. He is of his time, reflecting its general mental attitude and putting it into permanent expression. If his spirit be creative, he will do more than record—he will be in his own way a prophet. He may revolt from the accepted; he cannot revert. But he belongs to the public life and is the voice of the people. A twentieth-century primitive is a contradiction in terms. We may doubt the man who is ahead of his time, but the one who is behind it is of very little importance.

It would only happen by some extraordinary chance that the primitive could be the true personal expression of a living man, and even then it would be of no importance to anybody but himself. Much more likely such impulses come from a spirit restless in the present, with no individual vision of a logical future, and grasping the outer form of the past as a final hope. We leave out of consideration those who, unable to meet the technical standards of the day, or unwilling to pay the price of time and effort to reach them, repeat the imperfect form of the past.

The ways of the old men were simple and direct, and they painted unhampered by the complexities that surround us, their successors. They had the directness of children, wisdom, but not great knowledge, and so they spoke for their people, finding their words as they could. It is their wisdom that should pass to us, rather than their words, for wisdom is of no time or period and changes only in its scope.

The desire to astonish, to hurt, to corrupt, or even the record of those feelings in ourselves—all are destructive. Every human impulse that is on the wrong side may creep into a picture and continue its harm in so doing. These vagaries of the painter would be of little account if he did not pursue them in the name of art. Experiment is necessary in all forms of constructive thought, but a picture is put out as a conclusion and the profession assumes the burden. The actual damage is borne by the public, which is either completely mystified or acquires an evil taste. It is no question of moral lessons, but the perversion of a cause to trivial uses. The public has a right to protest, but it sometimes remains to buy.

In the long run the work that the painter leaves behind him

lives or dies in proportion to its general value to others. He feeds the growing world with his accomplishment. He may be like yesterday's dinner, with identity lost, but having made his contribution to the general support. Perhaps he is more permanent food and reaches to the life current itself. But whether he be as a green apple or a draught of aesthetic wine, he disappears as an individual. A drop of acid in a tub of brine modifies the brine, but, after all, does it matter in the result who put it there? Few people are so abstract as to forget themselves entirely in the interest of posterity, and the painter is no different from other men in this respect. He does his work primarily for himself, because he wants to and is willing gracefully to accept all of the fame and power that a grateful public will accord him. At the same time, he will still do his work if these are denied. So the impulse really lies behind personal gain, and he is answering a deeper call of his nature than is given to most. This can happen only in some form of creative expression, and at the end there is always a future value, a personal contribution to a general cause.

One can conceive of art for art's sake, or science for knowledge's sake, but plumbing for plumbing's sake would be exalting the necessary but passing service to a universal claim. A plumber is a national character, very much needed or even better forgotten, but he is not constructive in his nature, and his works do not live after him. He justifies his existence with labor, helps to maintain the world's betterment, but he is one of the millions, simply an element of stability. He and his sort are matter, while the few are force.

The inevitable tendency is to extinguish the person as a separate individual, of whatever order he may be. If he is of the mass, he and his work are used up in the daily life. If he is of the few, his work lasts as world-capital, but he himself passes.

In the final analysis art is the search for order, and it has the significance of a basic human instinct. Art, science, philosophy, psychology—all are seeking the laws that assign us our place in the universe and help us to fill it understandingly. It is not the thirst for knowledge that drives us, but

rather the instinct to escape from chaos. We do not know where we are going, but we do know what we are leaving behind us. Wherever the tendency arises to deny order, whether it be in the arts or the art of living, there comes degeneracy. Direction and continuity are the only means by which we are able to measure, for a more concrete standard has its own limits within itself.

It would be useless to debate the relative importance of the various forms of intellectual life, for they seem to unite to make man as he is at the present stage of development. It is not venturesome to predict that the arts will assume an increasing importance as the material needs of mankind are more fully met.

With the advance of civilization it becomes more and more apparent that individualism, whether in the person or in the nation, has been left behind. We recognize public responsibility. The individual generally admits this by his acquiescence in the laws and customs that are made for the common good, but the creative man adds his allegiance to a common cause. He is personal, and at the same time impersonal, having all the needs of other men, but in his sum merely a working unit in the scheme of the whole. It is a nice balance between a man and a cause. This is the professional painter of the first profession in the world.

## TO LIVE, THE WORLD MUST PRODUCE MORE AND TALK LESS<sup>1</sup>

PRODUCTION, NOT PHRASES, ARE NEEDED IN THE CRUCIAL  
TIMES OF INTERNATIONAL UNREST

BY W. A. APPLETON

*President, International Federation of Trade Unions*

[EDITORIAL NOTE: The following statement by the man who was at Amsterdam, recently elected president of the world's Federation of Trade Unions, is of the greatest significance at the present time. Mr. Appleton points out that phrases and catchwords are everywhere taking the place of production. Unless the world produces it cannot live. While the statement is made in regard to conditions in England it applies everywhere, and *Printers' Ink* is glad to present it to its readers through the courtesy of the American Alliance for Labor and Democracy.]

The tragedy which threatens to overwhelm Britain proceeds in regular fashion. Gradually, but definitely, is unfolded the plot to bring misery upon the people in the expectation that misery may advance revolution and exalt the demagogues who would become autocrats. There has been the battle of phrases, the avalanche of promises, and the sapping of moral fiber. Today there is the game of tactics between the revolutionaries who control the Miners' Federation and the Railway Workers' Organization. Tomorrow one may confidently anticipate the outbreak.

Circumstances follow each other with the regularity, though not the harmony, of a musical cadence. There has been preparation, now there is percussion, and tomorrow there will be revolution and revolution that may involve dissolution of the British Empire.

In the battle of phrases, even the government has joined. It has seen salvation in ninepence for fourpence, in acceptance of the demand that workers should be remunerated according to their desires, instead of according to their earning capacities, in the resuscitation of the discredited labor laws and conditions of Edward III. It has permitted and

<sup>1</sup> Reprint from *Printers' Ink*, September 4, 1919.

does permit fraud in high and low places to go unpunished or under punished.

The government is at a disadvantage in the battle of words and promises. It is expected to make good its utterances and fulfil its promises. This involves expense, and in endeavoring to raise the money with which to meet expenses, the government incurs opposition and unpopularity. So far it has met the situation by more words and more promises, and by the creation of an administrative machine which it estimates will, this year, cost one hundred and sixteen and a half millions! It has so far found no method of turning the developing tragedy into a drama with a happy ending. It has still no ascertainable policy.

#### TEACHINGS OF ECONOMICS IGNORED

A few weeks ago an eminent Polish statesman asked me whether the men who formed the British Government had read history or studied economics. I hastened to assure him that most of them had passed through the public schools and the universities, and that, presumably, they were conversant with both subjects. "Then why in the name of greatness do they ignore the teachings of history and economics in their treatment of internal politics?" The answer to the supplemental question I was unable to give, and yet I do not know whether it is ignorance or incapacity or fear which prevents the promulgation and enforcement of a policy aimed at conserving the real interests of the empire.

The few men who frighten the government and mislead labor, and through labor the whole empire, start their campaign with many advantages. They have, in the main, to deal with an unthinking proletariat. They may enrich their promises with rhetoric's choicest ornaments; they may build not castles in Spain, but empires on formulae. *They have no responsibility.* They usually suffer from moral obliquity and constructive paralysis. To demand rather than to provide is their metier. The consequences of these demands are either beyond their intelligence or without influence upon their consciences. They will cheerfully adopt and promulgate every panacea of the ancients or the moderns, and just as cheer-

fully discard and forget them. Whoever dies, they live; whoever fails, they are triumphant.

It is no use analyzing intentions. A nation faced with strangulation can only deal with effects, and the effects of the propaganda which these revolutionaries have fathered are culminating in disaster.

#### THE PERIL TO THE WORLD

The friends of the men really responsible for the troubles in the mines and on the railways and in the docks may argue that all of them are altruists, but to the average man it seems very much as if their altruism was for abroad and not for home. Whatever their intentions, the fact remains that they have brought English industry into perilous circumstances and British workmen to the certainty of grave suffering and possibly starvation.

Faced with a restriction of output of coal and an inefficient and costly system of railways, faced daily with sporadic strikes, what will the government do? What will the nation do? The answer to the first question is easier to find than that of the second. The government will do what it has been doing since Mr. Asquith gave his fatuous advice to follow prices with wages. It will temporize in the Micawbean hope of something turning up.

Salvation lies now, as always, with the nation. Upon the manner in which it faces the situation everything depends. Each individual must accept his own share of responsibility and perform his own task.

The flooding of mines and the cessation of work on railways destroys wealth and rots food. It is useless to talk of taxing wealth which chicanery and folly have destroyed, or of enjoying food which unreasoning railway men have left to perish. Every man and woman and child in Britain will have to pay for the past and current week's follies, and the poorest will pay most, because they will pay in actual suffering, while the well paid will only incur the disadvantages of straitened circumstances.

It is up to the individual to study for himself the economic situation and to act accordingly. He must learn to appre-

ciate for himself the significance of imports £1,319,338,591, and exports £498,473,065. In effect this means that as a nation we are spending one shilling and three halfpence and earning a little less than fivepence. Our reexports, too, have fallen from £111,737,691 in 1912 to £31,956,029 in 1918, and that in spite of existing inflated values.

These figures are like the pulse of the national life. They indicate grave derangements and almost certain catastrophe.

The state is often described as a ship. Today the ship is on a lee shore, and all hands must work at maximum speed if she is to be saved from utter wreck.

## FOREIGN STUDENTS WELCOME TO AMERICA<sup>1</sup>

Will the United States help build up the civilization of the future by opening wide the doors of her colleges and universities to students from all over the world? Can Germany re-establish her educational prestige and draw students to her, first from the near east, and later from other countries against whom she fought in the war? Is America to assume the educational leadership to which her new responsibilities call her?

These are questions asked by the Bureau of Education, Department of the Interior, in a special article in *School Life*, an official publication of the bureau.

In a letter to college and university officers in this country the Commissioner of Education writes:

"The higher educational institutions of western Europe have been prostrated by the war. Large numbers of the leading scientists and of the younger men whose scientific careers were just beginning have been killed. Because the intellectual resources of the United States have not been similarly drained, the western nations are looking to the United States to assume the responsibilities of leadership in education and in science. That the colleges and universities of the United States appreciate these responsibilities and are endeavoring to meet them is evidenced by the various movements that have been undertaken to promote closer educational relations between this country and the western allies.

"Apparently Germany expects to regain the influence which she formerly exerted over foreign nations by means of her universities, technical schools, and scientific institutes. This office is informed that efforts have already been made by German educational institutions to recover their clientele of foreign students, especially from the countries in the near east adjacent to or contiguous to Germany. There is, of course, no immediate prospect that she could make a successful appeal to the students of Great Britain, France, or Italy. Students and young scientists in Czecho-Slovakia, Jugo-Slavia, Russia,

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<sup>1</sup> Prepared by the U. S. Bureau of Education.

Roumania, and western Asia are much more likely to be drawn to German universities and to technical schools. Germany is near, and they know about it. The cost of living is lower than in some of the remoter countries, especially the United States. Nevertheless it is believed that students from these countries would gladly come to the United States if they were familiar with its educational opportunities, and particularly if they could be assured of sufficient means to complete their education. Evidently it is desirable that the tide of students from these countries should be turned this way rather than to Germany. Moreover, the countries themselves need assistance. To render this is part of the responsibility involved in our new position of leadership.

"The State Department suggests, and this office cordially indorses its suggestion, that the college officers of the country give this problem their attention. If they are generally disposed to encourage the coming of students from these countries by means of scholarships or special provisions for self-help, their offerings can be reported to the Bureau of Education, transmitted to the State Department, and through the agents of that department brought to the attention of educational authorities in the lands mentioned."

In this connection the Bureau of Education is revising the bulletin on "Opportunities for Foreign Students at Colleges and Universities in the United States" and is planning the preparation of a very much briefer statement that can be translated into the languages of certain of these countries and distributed through the agents of the State Department.

## **SCOPE OF THE FOURTEENTH CENSUS EXTENDED**

**WASHINGTON, November 2.**—That the Fourteenth Decennial Census, on which the actual enumeration work will begin January 2, 1920, is to be the most important ever taken is shown by the fact that the act of Congress providing for this census expressly increased the scope of the inquiries so as to include forestry and forest products, two subjects never covered specifically by any preceding census.

The inquiries to be made relating to population, manufacture, mines, quarries and agriculture were also extended in their scope by Congress, the keenest interest over the forthcoming census having been shown by the members of the census committees of both the House and Senate while the law was under consideration.

The statistics gathered on mining will include all oil and gas wells. Many startling developments in this important branch of the nation's resources are looked for by census officials. The figures gathered in Texas, Oklahoma and Kansas will no doubt prove to be those most eagerly sought for, as shown by inquiries already received by the Census Bureau.

The compilation and gathering of forestry and forest products statistics will be in charge of a special force of experts. The accurate and comprehensive figures gathered concerning this vital natural resource will be much in demand, and the comparisons made with conditions existing before the war will be of great interest.

Agricultural statistics will likewise be the subject of special effort on the part of the Census Bureau, as the importance of farming is being realized by the average citizen far more than ever before.

## THE TEACHER OF ENGLISH

### THE LIVING PRESENT

It is too soon yet to measure the extent of the change in the world that has taken place since the beginning of the war. It is almost too soon to be aware that a profound change has actually occurred, so tenaciously does habit of mind and custom of circumstance cling to us in our daily life. The radical alterations of the politics and the social concepts of the world which came to pass under the terrific pressure of war's necessities seemed so obvious at the time that they are already taken for granted, although ten years ago they would have been termed a radical social and political revolution, to be met with organized and determined opposition; yet today the year 1913 belongs as definitely to the past as 1861, or 1794, or 1775. The thought of the world is coursing rapidly along new highways, and many of the old roads and familiar paths have suddenly given out on strange fields and new horizons.

Education must gird itself for new adventures and new conquests. The old material must be read in a new light—in the light of its lessons for the present. The new material must be digested and organized, and a basis be laid for liberal and constructive criticism along the new lines made necessary by new times and new necessities. For teachers of English especially is there an obligation to recognize the living present and live mentally abreast of its fullest current. Language is always the key to a people's philosophy and a people's art. The student of language and of its works will find everything to fascinate him, to challenge his powers of criticism and analytical reasoning, in these new times of ours. Teachers of English who recognize this, and who have the courage to dare new fields and new adventures, will know as no others will the joys of discovery and the power of leadership at an hour in the world's history when all the best rewards are for the leaders and the discoverers. From now on, all roads are forward.

T. Q. B.

## NOTES

The campaign to raise \$500,000 for the building and equipping of a new library for the University of Louvain inaugurated on the recent occasion of the awarding of the degree of LL. D. by Columbia University to Cardinal Mercier, has aroused general interest in the world's treasure-store of precious books and manuscripts and the measures taken for their protection.

For Belgium to regain her pre-war prosperity, according to competent university authorities, the speedy restoration of the University of Louvain is vitally necessary. They point out that practically every Belgian engineer was a graduate of the technological department of Louvain, as well as lawyers and theologians, including the great Primate himself.

Among the Americans who personally visited Louvain for the purpose of making a careful examination of the university were Alexander J. Hemphill, of the Guaranty Trust Company of New York City, and Herbert Putnam, Librarian of Congress, both of whom are members of the Executive Committee in charge of the Louvain Restoration Campaign.

Their report shows that although some of the walls, pillars and buttresses of the Louvain Library still remain, even retaining in places their beautiful carvings and sculptures, the idea of rebuilding the old library stone by stone, in harmony with the traditions of the fourteenth century, is not entertained, and an entirely new library building will therefore be erected. The selection of an architect and the making of plans for the new building will be begun in the near future.

The destruction of the contents of the old library of the university was complete. Not a leaf of a single volume could be salvaged from the débris. Several volumes still retaining their shape were found by M. Delannot, librarian of Louvain, but every one of these crumbled to dust as soon as they were handled.

In addition to the many thousands of printed volumes which were destroyed by the Germans, were at least a thousand priceless and irreplaceable manuscripts. Among them were a signed copy of the sermons of Thomas à Kempis, gems like the "Imitation of Christ;" a fifteenth century manuscript of "De-

"viris illustribus" of Cornelius Nepos, which was regarded as one of the most important extant texts of that author; and two autographed manuscripts of Dionysius Carthusiensis.

In an investigation of the subject of the various measures taken for the protection of priceless volumes, printed and in manuscript form, in our libraries, the investigator met pretty generally among librarians with the statement that the buildings are fireproof; the most valuable specimens are kept in steel cases; there are steel galleries, steel shelves, and steel stairways; a fire would be unlikely, and, granted a fire, it would be still more unlikely to spread.

The famous joke of architects—to the effect that a real modern fireproof building is like nothing so much as a good stove—it won't burn, but its contents will—is brought to mind by this attitude which we encountered among librarians on the subject of protection against fire. Even steel cases, if sufficiently heated, will not serve as a protection to their contents, if their contents are of such destructible nature as books. The genuinely fireproof library would be prohibitively expensive to build, and not practical even if built.

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To an Imagist poet the following is probably a wonderful poem, but to our taste it is rather the *plot* for a poem that *might* be written, than a completed work of art:

"You shine, Beloved,  
You and the moon,  
But which is the reflection?  
The clock is striking eleven.  
I think, when we have shut and barred the door,  
The night will be dark  
Outside."

In Imagist poetry there is invariably a *lack of proportion* between the subject matter and the medium of its expression.

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For genuine pith and accuracy of satire, nothing in recent years quite equals Finley Peter Dunne's "Mr. Dooley on Making a Will and Other Evils." Charity of heart is as essential as a sense of humor, for the perfect satire. There are

few perfect satirists—the majority tend either to the savage or the burlesque. "Mr. Dooley" is perfect satire. Witness the following:

"Rellijon is a quare thing. Be itself it's all right. But sprinkle a little pollyticks into it an' dinnymite is bran flour compared with it. Alone it prepares a man f'r a betther life. Combined with pollyticks it hurries him to it. D'ye suppose th' ol' la-ads who started all these things cinchries ago had anny rellijon? Devil th' bit th' likes iv them iver had, thin or iver. They wanted to get a piece iv land or a bunch iv money an' they knew they cudden't get anybody to lave hom an' fight just be sayin' 'I want land an' money.' So they made a rellious issue out iv it. They said to the likes iv you an' me: 'That fellow over there thinks ye ar-re goin' to hell whin ye die. Ye take his life an' I'll take his land an' his money.'"

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A survey of the motion-picture requirements of colleges and universities is being made by a committee of the American Educational Motion Picture Association, of which Allen S. Williams, director of the Reptile Study Society, is president. The survey is for the purpose of stimulating the production of pictures to supplement the courses of study in colleges, English as well as science! Secondary and primary schools will be considered subsequently in the same manner.

The committee at work is composed of: Dolph Eastman, editor of the *Educational Film Magazine*; Dr. Maximilian P. E. Groszmann, Educational Director of the National Association for the Study and Education of the Exceptional Child; Margaret I. McDonald, editor, Educational Department, *Moving Picture World*; Lloyd Van Doren, Chemical Department, John Hopkins University; Roland Rogers; J. P. Brand, managing editor, *Reel and Slide Magazine*; Allen S. Williams, president of the American Educational Motion Picture Association, and A. D. V. Storey, executive secretary of the association.

Another committee of the association is at work in an effort to modify and standardize the conditions governing the installation of motion-picture machines in churches and schools throughout the United States. This committee includes H. H.

Casselman, director of the Graphic Department of the Inter-church World Movement; George J. Zehrung, director Motion Picture Bureau, International Y. M. C. A., and T. J. Kemper, of the Extension Film organization of the Catholic Church.

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H. G. Wells is said to be engaged upon a mammoth task, which when completed will make a history of the world of some 350,000 words in length. The interval between the announcement and the publication may be interestingly filled by lovers of games of chance by laying wagers as to the respective percentages of facts and Wellsian theories which the volume will contain.

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Doubleday, Page & Co. are about to bring out "new Words Self-Defined," in which Professor C. Alphonso Smith, biographer of O. Henry, has collected a great quantity of the new words, slang and other, which so plentifully came into use during the war years. Professor Smith has made each word define itself by quoting a sentence in which its use makes its meaning clear.

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Current topics usually stimulate better compositions.

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The style of the country editor sometimes lacks rhetorical perfection, but not infrequently it gets a great many facts together in a small space. This characteristic is deliciously illustrated by the following authentic paragraph from a country weekly:

"Mrs. Henry Severance, who so barely escaped breaking her hip or other bones last Wednesday when she fell off the step ladder on to the porch floor, as a string broke that she was trying to pull up the rose branches with, to fasten up near the ceiling, is slowly gaining and manages pretty well, with crutches, to get around the dining room."

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Success to Sophie Kerr, the author, in her effort to banish the word, "kiddie"! "What a cheap and horrid word it is!" she writes. "Here in America it is an insidious and maddening

omnipresence. It crawls into our best books and magazines; it is tucked coyly into all sorts of advertisements; it has become part of the very trade name of various toys and belongings of children; yet it is and never will be anything but what I must call a 'chewing-gum word'—by which I mean the sort of word which is always in high favor with the confirmed gum-chewing type of human."

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Sometimes, however, a colloquialism, or even a word racy of the street has practical arguments in its favor which a barbarism or vulgarity like "kiddie" has not. For instance, most American authorities say it is not good form to use a man's title in addressing his wife, as, for example, "Mrs. Dr. E. G. Brown," or "Mrs. Prof. G. E. White," yet there are worthy arguments on the other side. A man is generally better known by his title, if he has one, than by his initials, and it is conceivable that a letter addressed to "Mrs. Prof. G. E. White" might be delivered, when a letter addressed to "Mrs. G. E. White" might not. Some of those who think that the husband's title should be used, in spite of the prevailing practice, put it in parentheses, thus: "Mrs. (Prof.) G. E. White." This is only a compromise, and like many compromises, is the worst of the alternatives offered! "Mrs. G. E. White" is the best form, and the mail service is improving!

THOMAS QUINN BEESLEY.

## REVIEWS AND NOTICES

**Poems**, by Theodore Maynard, with an introduction by G. K. Chesterton. New York: Frederick A Stokes & Co., 1919. Pp. xiv+169.

This volume is much more than a collection of readable poems; it is part of the new movement for the resurrection of the spirit of the thirteenth century for which Mr. Cram and others have been laboring so strenuously. Mr. Chesterton says of the work: "But the sentiment of color still ran like a thread through the whole texture; and I think there is hardly a poem that does not repeat it. And this is important, because the whole of Mr. Maynard's inspiration is part of what is the main business of our time—the resurrection of the Middle Ages. The modern movement, with its Guild Socialism and its military reaction against the fatalism of the barbarian, is as certainly drawing its life from the lost centuries of Catholic Europe as the movement more commonly called the Renaissance drew its life from the lost languages and sculptures of antiquity. And, by a quaint inconsistency, Hellenists and Neo-Pagans of the school of Mr. Lowes Dickinson will call us antiquated for gathering the flowers which still grow on the graves of our medieval ancestors, while they themselves will industriously search for the scattered ashes from the more distant pyres of the Pagans."

The readers of the REVIEW will be interested to know that this poet is the son of a Protestant minister. His early education was received in England, but it was in Massachusetts that he made his studies for the Congregational ministry. His career as a minister, however, was very brief, for his first sermon was on fools and struck the deacons of his church so forcibly that they immediately demanded his resignation. During the hard times that followed, the young minister spent several weeks in Philadelphia living on twenty-five cents a day. This personal experience, however, seems to have been necessary to bring out the hidden treasure of this poet convert to Catholicism and to the mystic life of the Middle Ages.

**Hidden Treasure:** The story of a chore boy who made the old farm pay, by John Thomas Simpson. Philadelphia: J. B. Lippincott Co., 1919. Pp. 303.

This story is attractively written. It is undoubtedly wholesome and it is calculated to awaken or stimulate boys' and girls' interest in scientific farming and in the new condition that is springing up in our farming community. Of course the incidents related constitute a bit of extravaganza, and the love thread that runs through it is more wholesome than artistic. The volume can be used in any school or home without fear of planting evil seed in the minds or hearts of young people, and this fact makes some amends for the absence of more perfect literary form.

THOMAS EDWARD SHIELDS.

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**American Leaders, Book 1,** by Walter Lefferts, Ph.D. Philadelphia: J. B. Lippincott Co., 1919. Pp. v+329.

"This story history is the first of two companion volumes which describe the lives of some forty national leaders and cover the period from the beginnings of the Revolution to the present day. It is written in consonance with the recommendations of the Committee of Eight of the American Historical Association. Although it deals with men whose activities cover the whole extent of our country, it bears a special significance to Philadelphia and surrounding district.

"The children approximately of grade five are the readers who have been kept in mind."

The volume contains twenty character sketches divided into three groups. The twelve arranged in the first group as the men who helped to make our country independent are Benjamin Franklin, Samuel Adams, Patrick Henry, George Washington, Thomas Jefferson, John Paul Jones, Marquis de Lafayette, George Rodgers Clark, Robert Morris, Anthony Wayne, John Barry, John Peter Muhlenberg. The four given as the men who helped to make our country strong are Alexander Hamilton, Stephen De Carter, Oliver Haggard Perry, Stephen Girard. And the last five given as the men who helped to make our country larger are Daniel Boone, Meriwether Lewis, William Clark, David Crocket and John Charles Fremont. It

will scarcely be questioned that these sketches possess value for the children and that their study will awaken in them fountains of interest, but if the book were to be used in our Catholic schools the selections would scarcely be the same, nor would we like to see our children brought up in forgetfulness of the great work of the Franciscans, the Jesuits, and the other Catholic missionaries and explorers. A similar line of reasoning would lead us to direct the child's attention at subsequent stages of our country's history to men who have deserved not less well of our country because of the ardent Christian faith which animated them.

THOMAS EDWARD SHIELDS.

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**Life of Paul,** by Benjamin Willard Robinson, Ph.D. Chicago: University of Chicago Press, 1918. Pp. viii+250.

The author of this volume is professor of New Testament Literature and Interpretations in the Chicago Theological Seminary. One wonders whether it is lack of politeness or religious prejudice that makes him deny to St. Paul a title which he so justly earned. Dr. Robinson probably would miss the prefix to his own name, but poor St. Paul is so far removed from the University of Chicago that we hope he will not feel the slight intended, or otherwise. The book contains twelve chapters on the following topics: "Mediterranean Life in Paul's Day," "Paul's Youth," "The Call to Service Among the Nations," "Years of Adjustment," "The Campaign with Barnabas," "Emancipating the Gospel from Jewish Legalism," "Come Over Into Macedonia," "At Athens and Corinth," "At Ephesus," "From Ephesus to Corinth," "Arrest and Appeal," "At Rome."

This paragraph taken from the chapter on "Paul's Youth" sufficiently illustrates the manner of treatment: "Paul was a pacifist and a vigorous fighter. Peace and reconciliation are among his greatest words. His nature seemed at times to have been an extremely tender one. When he wrote a severe letter to the Corinthians it cost him many tears, as he tells in II Cor. ii, 4. But he wrote it, nevertheless. He often speaks affectionately of his converts as his beloved children. In his letter to the Philippians he reveals how deeply he loved

them. In 1 Cor. i, 13 is the great poem on Christian love. Love is not provoked, taketh not account of evil. Yet Paul asks those same Corinthians: "Shall I come unto you with a rod, or in the spirit of gentleness?"

The book presents evidences of scholarship, but a Catholic pupil will miss the reverent spirit in which he is accustomed to hear Christ and His Apostles spoken of, and one may well question whether there is any compensation in increased scholarship for this needless omission.

THOMAS EDWARD SHIELDS.

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**The Teaching of Arithmetic:** Manual for teachers, by Paul Clapper, Ph.D. New York: D. Appleton & Co., 1916.

The scope of this book is thus briefly set forth in the author's preface: "The early chapters study critically the values of arithmetic, the principles governing the organization of the course of study, and the psychology underlying sound method in arithmetic. The later chapters set forth methods rather than the method of teaching each of the important branches of arithmetic. The aim of the book is, therefore, to evolve a plan of teaching to be based on approved psychology of number, which incorporates the lessons of contemporary research in methodology and which has stood the final test of experience. This book is not a text on the subject of arithmetic, but a manual of method of teaching arithmetic." The author groups values of the study of arithmetic under two heads: (a) The practical values, (b) the traditional values, which include (1) the disciplinary values, (2) the pleasure values, (3) the cultural value, (4) the preparatory value. There is much in this volume that will challenge the teacher's attention, much that will shake the traditional attitude toward many of the supposed values of arithmetic. "We are rapidly making for a new arithmetic. The new psychology which opposes the doctrine of the transfer of abilities, the view of education as its socializing function, the demands of industry, the more sympathetic comprehension of child life—all these are cooperating to humanize the subject and to teach that the practical value of arithmetic is the primary value. To it all other values must bend. A course of study in arith-

metic, selected and organized with the utilitarian aim in view, can be so taught that all other values are attained in their fullest measure."

This author would exclude from the curriculum "much of the unnecessary work in tables of uncommon weights and measures, complex fractions, calculations with fractions whose denominators are absurdly large, impossible reductions ascending and descending in denominates numbers, extreme rationalization in early stages of number work—in a word, the socially useless matter that was retained because of false psychology and reverence for tradition. All these must go. The course of study must be simplified by rigorously excluding all those topics that are not possessed of social use, and by so teaching the subject that habits of speedy and accurate manipulations and solutions are inculcated, while increased powers of thought, abstraction, concentration and analysis are natural mental byproducts."

It is time that our teaching of arithmetic was purged of the useless element which made encroachments on the pupil's time and burdened the curriculum. Arithmetic must be closely correlated both in substance and in form with the other branches of the curriculum.

THOMAS EDWARD SHIELDS.

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**The Mind and Its Education**, by George Herbert Betts, Ph.D.  
New York: D. Appleton Co., 1916. Pp. xxvii+311.

This is a revised edition of a volume issued in 1906. The author is widely and favorably known in the educational field. The present work on the psychology of education is one of the simplest and most practical manuals of the psychology of education available. The author confines himself to a presentation of fundamental and important truths and aims at avoiding the controversial field. This of course is as it should be in an elementary text-book. The presentation is enriched by a wealth of apt illustration. The scope of the work is probably indicated in the titles of the eighteen chapters of which the book consists: The Mind, or Consciousness; Attention; The Brain and the Nervous System; Mental Development and Motor Training; Habit; Sensation; Perception; Mental Images

and Ideas; Imagination; Association; Memory; Thinking; Instinct; Feeling and Its Functions; The Emotions; Interest; The Will; Self-Expression and Development. The new edition is in many respects an improvement upon the old.

THOMAS EDWARD SHIELDS.

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**Democracy in Education:** A social interpretation of the history of education, by Joseph Kinmont Hart, Ph.D. New York: The Century Co., 1918. Pp. xiii+418.

Democracy is a word to conjure by in our day. It is not a new idea. All down the ages democracy has sought to assert itself, sometimes with a little brief success, but more often making painfully slow progress. Democracy has its advantages and its disadvantages, and our attitude will naturally be determined by the aspect of the subject that we keep under consideration, and by the meaning which we attach to the term. If we mean that our idea and our level of advancement must be determined by the majority where we count noses instead of measuring standards, then democracy is unquestionably a leveling-down process. It is an ebbing tide that inevitably will carry man back to primitive and elemental conditions. If, however, we mean by democracy the rule by the whole people in the interest of the whole people, instead of a rule by the majority for the ideals and standards of the majority, then democracy must contain our only real hope of advancement. If the social body is to be organized in such way that its movement will be determined by the highest excellence contained within it, it follows that a democracy, more than any other form of social organization, demands the highest development of those chosen individuals who embody the highest potentialities of the race. At the present hour there is much confusion concerning democracy and its ways. If it is to be made safe for the world, it must be dealt with carefully and through our educational institutions. Our children must come to look upon it with clear vision that is freed from the obscuring enthusiasms of the fanatic and the demagogue. The author of the volume before us does not lack eloquence. He holds the interest of the reader throughout even when he fails completely to win conviction. The work is more val-

uable, in fact, for the stimulation which it will give to the general reader than from the findings set forth in its pages. The following paragraph from the author's preface contains as good an indication of the character of the volume as any that we have found in its pages:

"The modern, western world professes to have taken democracy as its political goal; certain peoples of this western world profess to have taken it also as their social goal; and all of them, or nearly all, feel the profound urge of that same ideal as an economic and industrial goal. Nowhere, however, has democracy been taken as the educational goal. It has been, indeed, professed in America; but it has never been professed seriously enough to cause us to transform our traditional and therefore autocratically inspired educational instrumentalities into actual democratic institutions. History has not been interpreted as offering comfort to our democratic aspirations. The fate of democracy has almost always been pictured in dismal colors. To be sure, history does not prove that democracy will be, or must be successful; but history does show that human purposes have been powerful detriments of the long course of events, and democracy is now our human purpose. The great war has become the war for democracy. But while big guns may do valiant service for democracy again, as not infrequently in the past, it is of the very logic of democracy that it must some day be based upon intelligence and moral freedom, rather than upon force. Hence the ultimate problem of democracy becomes a problem of education. Two items become important, therefore: First, history must be so interpreted that the actual gains which democracy has made in the past, and the lasting problems which still face democracy, will stand out clearly in the consciousness of a democratic citizen, the one aspect of the subject for his cheer, the other to deepen his sense of responsibility. Second, education must be seen as something more than a schoolroom task to be turned over to immaturity and impracticality for solution. The school must become an actually socialized institution, and education must find itself at home once more, as in the olden days, in the very life of the community."

This passage and many other passages in the book will inevitably awaken a challenge in the mind of the thoughtful reader. Is it not the business of history to present facts as they are? And if the fate of democracies has been almost always dismal, why should this fate be camouflaged and by the use of a prevalent instrument, propaganda, be made to appear other than it is? Again, the movement finding expression in the Smith Towner bill is one which would remove the control of education from the states no less than from the individual communities and concentrate it in a cabinet officer appointed by the President and confirmed by the Senate. Does the spirit of democracy call upon us to counter this movement?

THOMAS EDWARD SHIELDS.

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**St. Thomas Aquinas and Medieval Philosophy**, by D. J. Kennedy, O.P. New York: Encyclopedia Press, 1919. Pp. 128.

At this time many men of light and leading are turning to the Middle Ages with a new interest. They seek to find in that incomparable time the spirit that was banished by the selfishness and vanity of a movement which culminated in the disasters of the recent war. Very naturally these men turn in the first place to the philosophy of the time, and St. Thomas and his writings embody the highest expression of that philosophy. Father Kennedy has rendered a great service to many by supplying this easy and delightful introduction to medieval philosophy and to the writings of the incomparable Doctor whom Pope Leo summoned back as a guide of our Catholic schools. In seven chapters the author discusses: The Rise of Scholasticism—St. Anselm; Dangers and Abuses of Scholasticism—Abelard; The Experimental Sciences—Albertus Magnus—Roger Bacon; A Condition of Philosophy in the Thirteenth Century—What St. Thomas Found at Paris; Influence of St. Thomas on Philosophy; The Summa Theologica of St. Thomas; Specimen Pages from the Summa Theologica of St. Thomas. This brief and fascinating little volume will lead many into an understanding of the philosophy of the thirteenth century who might otherwise find the technical literature on the subject too difficult of comprehension.

THOMAS EDWARD SHIELDS.

**Towards Racial Health:** A handbook on the training of boys and girls, parents, teachers and social workers, by Norah H. March, with foreword by Arthur Thompson. New York: E. P. Dutton & Co., 1919.

This volume represents one more attempt to check the spread of the social evil and sex disease through the education of children along the lines of eugenics and sex enlightenment. Professor Thompson, in commenting on the work in his foreword, says: "What is prominent is the equal emphasis which she lays on the biological approach to sex instruction and on the ethical note which must be sounded sympathetically when personal relations are approached. The absence of platitudinarian talk and the firmness of her treatment of the facts of the case will meet with the approval of all discerning readers. Miss March does not propose any doctrinaire scheme, but she offers suggestions which can be adapted to different circumstances, for it seems to be clear that education and racial hygiene must be graduated and differentiated by the teacher's discretion. The author discusses in as many chapters the physical development of the child, the mental and emotional development of the child, care of children, supervision-psychological aspects, nature study in the service of sex-instruction, further aids towards understanding the biology of sex, ethical training, education for parenthood, social safeguarding, and in her appendices she treats some suggestions for parents on how to answer children's questions and how to prepare children for pubural changes, special hygiene for girls, physiology of human reproduction, care of animals, and some notes on plant life referred to in the text.

THOMAS EDWARD SHIELDS.